

Pastor Russell's Syndicated Sermons appear weekly in approximately fifteen hundred newspapers in the United States, Canada, Great Britain, South Africa, Australia and Scandinavia, in four languages. Metropolitan cities are not controlled by the Syndicate, hence

Two Out of Hell; No Torment There

Jonah's Escape from Hell—Jesus Delivered from Hell—Everybody Goes to Bible Hell—Jesus Redeemed All from It—Hence All Are to Come Out of It—The Rich Man and Lazarus—A Parable or a Narrative?—Unreasonable as Statement of Facts—Very Reasonable as a Parable—The Rich

BOSTON, Mass., April 11.—Pastor Russell spoke here twice today. His discourse, based on Luke 16:23, set forth a most re-

Those who wrote the Bible did their duty well. The Talmudic

PASTOR RUSSELL covering the history of over 4,000 years, tells us that all mankind at death go to Sheol—the tomb. The New Testament, written in Greek, tells the same thing. The Greek word is equivalent of the Hebrew Sheol. But in modern translations of the Bible difficulty is encountered by the great translators who set forth the great Bible which has been laid down His life as the ransom price, that sinners might have the opportunity of everlasting life—John 3:16. This opportunity has yet come only to the church. Her covenant is to follow in her footsteps unto death, and the promise for her shall have a superior resurrection.

tered, particularly in the English. Nearly all these translations have been made within the last five centuries. For 2000 years at that time the Bible had been little known.

In the Second Century the theory prevailed that the bishops were as much inspired as Jesus and the Apostles; for they were called Apostles

greater trials of faith and obedience to sacrifice. As the Heavenly Father raised up Jesus Christ from the dead, so the gates of death shall not prevail against the Church—1st Corinthians 15:42; Matthew 16:18.

With the world it will be different. Under the New Dispensation they will find themselves, not only coming but

bishops. Bible study was conducted from the tomb, but gradually raised out of imperfection and weakness back to that which was lost in Adam and denied to Calvary, if they will follow instructions. The house of the living will give up the prisoners; for He who died on Calvary obtained the key. Hades, as He tells us—Isaiah 42:7; Revelation 1:18.

The Rich Man In Hell.

The parable of the Rich Man and Lazarus we hope to make very plain. To be thorough, we must note the fact that lovers of the eternal torment doctrine insist that this is a literal description. Let us see. Does it seem reasonable that such a thing should

ment. As an illustration, note John 5:23. There the translators have given us the expression, "correct in their own estimation." Nothing in the Greek justifies the word damnation. The Revised Version renders it properly "Resurrection or judgment"—trial.

When the Hebrew word *Sheel* was being translated, Hell was the nearest

word that this translation was impossible did they give the proper meaning to the grave. There is another word for grave—*qəber*, sepulchre. But do their best to make Hell out of Sheol, they could so translate it less than one-half the whole number of occurrences. "Hic est locus habitatus a filiis hominum," says the Greek. Under having, let the reader

er find out its meaning. If only those go to Heaven who have
Good men, who know better, permit
their congregations to think they be-
lieve in a burning Hell of torture, and
hell, and the contrary. A few will
But they say, Let us not do good, lest
evil follow: let us not tell the people,
lest fewer would come to church, and
the power of superstition, holding so

If only those go to Heaven who have
sore and dogs to lick them, who lie
a rich man's rate and eat crumbs from
the table, a few will get there
Moreover, if it is literal, as the
then Abraham here is a literal person
as well as Lazarus: and how many
could Abraham hold in his bosom with-
out stirring some dream?

Surely a dream! Let us

Two Escape From Hell.
The Bible tells of several who were released from Sheol, but of two the

Interpretation of the Parable. We suggest that the Rich Man represented the Jewish nation, rich in God's favor. Their spiritual table was beautifully supplied. To them belonged the promise of the Kingdom represented by the royal purple. They had the "filament" of typical justification, accom-

Jesus would be buried in the earth. (Matthew 12:3, 4.) As Jonah came forth on the third day, so did Jesus. St. Peter points out that this was prophesied of Jesus, saying, "Thou wilt not leave My soul in (school, or) Hades;" — the tomb. He says that God fulfilled this by raising Jesus from the dead —

Whoever gets the proper focus will see that all, good and bad, go down to the tomb-to Sheol, Hades, called in our Bible, but the scriptures very distinctly tell us that "the dead know not anything" that "there is neither wisdom, nor knowledge, nor device, in Sheol, neither thou goest"-whether all

20. The Hebrews **did not** think this exactly correct. They were in a state of transition. "The wages of sin is death." The soul that sinneth, it shall die." (Romans 6:23; Ezekiel 18:1, 20). There is no Scripture for the commonly accepted thought that those who die go to Heaven or Purgatory for eternal torment. All those teachings are found in the legends and creeds. The Bible alone tells the simple

Gehenna Fire—Second Death.
It is true that Jesus used the term Gehenna fire, and that our translators confused the English reader by translating this word Hell, the same as

Hades. But as scholars will admit, Jesus used the word fire here symbolically, just as we use it. Thus our newspapers tell about the great conflagration in Europe—not literal fire, but war, causing great destruction. So Jesus pointed out that, although He had come to save men from death, and

eventually by a surreption to lift up all who had gone down to Hades, nevertheless the relief would only be temporary, except to those who would conform to Divine Law. All condemned would stay there. The Law would do again. This Second Death would be everlasting, because Christ would not again die for those who would sin will-

fully after being leaved from the first sentence.

Pointing to the valley outside of Jerusalem and as a garbage dump and called in the Greek Gehenna, and in Hebrew the Valley of Hinnom and Tophet, Jesus declared that it illustrated the fate of all willful sinners. Dead carcasses, etc., were thrown into

"Geh" was a name which Jews commonly gave Gentiles. Jesus thus used it, and illustrated how the Jews Gentiles considered him. The Synagogue at Nazareth took the Synagogue council woman requesting healing for her daughter; but Jesus said, "It would be meet to take the children's food first and give it to dogs (Gentiles)

It is said that criminals of the worst type, after execution, were thrown into that valley, as humiliating that they would not share in the resurrection. Jesus emphatically declared that this was not the case. In the Second Death, of any kind, unpardonable after having full opportunity

of return to God through the merit of Christ's sacrifice. The Bible everywhere holds out the thought that the Church now, and the world in its trial yet future, will be in danger of utter, irremediable destruction—the Second Death. Released from Sheol, Hades, the Tomb.

Bible students know that Sheol and Hades could not be places of eternal torture, for the Scriptures say that they shall be destroyed. If Sheol and Hades are to be destroyed, how could anybody be tortured there eternally? The clergy know these things very well, but
